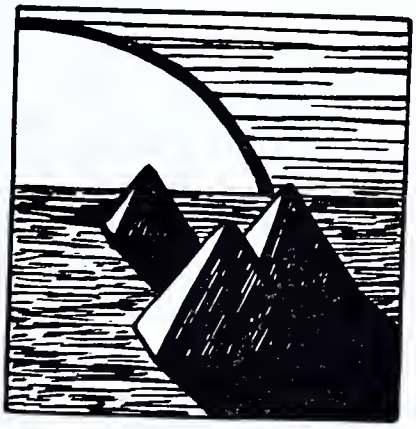
A Working Philosophy in the Field of Teacher Education

Bulletin 157

LESTER K. ADE
Superintendent of Public Instruction



COMMONWEALTH OF PENNSYLVANIA
DEPARTMENT OF PUBLIC INSTRUCTION
HARRISBURG 1939

Commonwealth of Pennsylvania
DEPARTMENT OF PUBLIC INSTRUCTION
Harrisburg

Superintendent of Public Instruction
LESTER K. ADE

• • •

TEACHER EDUCATION AND CERTIFICATION

Henry Klonower ..... Director
Harry L. Kriner ..... Assistant Director
C. O. Williams ..... Assistant Director

• • •

STATE COUNCIL OF EDUCATION

President and Chief Executive Officer
LESTER K. ADE

John J. Sullivan ..... Philadelphia
Francis R. Cope, Jr. ..... Dimock
Mrs. Emma Guffey Miller ..... Slippery Rock
Marion K. McKay ..... Pittsburgh
George R. Bailey ..... Harrisburg
Charles E. Beurey ..... Philadelphia
S. Forry Laucks ..... York
Clarence E. Ackley ..... Secretary

A WORKING PHILOSOPHY IN THE FIELD OF TEACHER EDUCATION

Bulletin 157

LESTER K. ADE
Superintendent of Public Instruction

COMMONWEALTH OF PENNSYLVANIA
DEPARTMENT OF PUBLIC INSTRUCTION
Harrisburg, 1939

Digitized by the Internet Archive
in 2016

https://archive.org/details/workingphilosoph00penn_0

FOREWORD

THE EDUCATION OF TEACHERS ON THE BASIS OF A SOUND PHILOSOPHY

The law of cause and effect is as true today as it was when first formulated. Good conduct and bad conduct have their antecedents as well as poverty and prosperity. To recognize the cause of the condition which we desire to ameliorate is absolutely essential. The teacher in her quiet way may mold from childhhood a new society free from the hatreds and prejudices of the past, a society without war. A teacher may bring into being an adult group representing a cooperative enterprise where each works for the good of the whole; a society the like of which philosophers have dreamed. It is this sense of cooperative responsibility which the real teacher must cultivate in the men and women of tomorrow. If such a sense of responsibility is in the heart of the teacher, it will find its way into the heart of the pupils. The warp and woof of all teacher education programs must emphasize this philosophy.

Never since the establishment of the Commonwealth has there been such need as there is today for intelligent citizenry and for more intelligent leadership. The Golden Opportunity of the teacher to assume this leadership lies in her ability to open new vistas of learning to those children with whom she comes in contact. The thought that a child's life is an empty reservoir into which is poured streams of information differs sharply with the new conception of the spiritual life of the child. In every boy and girl is to be found the divine spark, which when fanned into a glowing flame, through intelligent guidance and proper nurture will cause the boy and girl to grow into a useful man or woman, an acceptable citizen.

In many countries of the world today democracy exists in name only. It has given way to government by revolutionists, dictators, and communists. In America we shall eventually succeed in solving the problems of the new social order through our faith in democratic institutions, but the measure of our success will depend upon the ability of the schools to educate for this new citizenship. The teacher is the cooperative agent bringing together the factors that make for wholesome manly growth in the child. If the curtains on the windows of a child's soul are raised with sympathy and understanding by the teacher, flooding his life with sunshine, the unseen seeds of character will begin to take root.

It is an observable fact that much time is now devoted to correctional work among the unfortunate and this is necessary, but it is well to consider the more important problem of preventing the very conditions that later necessitate an enormous expenditure of human effort, time, and money to correct. At the height of the boating season at the

seashore last summer, a life guard dashed into a heavy sea to rescue two adults who had ventured too far and had exhausted their strength. With extreme courage and efficiency the life guard brought them to the shore and applied the usual first aid. The bathers were eventually revived and subsequently discharged. The crowd greeted the guard with applause and made a hero of him. But when he returned to his chief a different reception faced him. Although recognition was given for the gallantry he displayed, he was threatened with immediate dismissal for permitting the bathers to go so far from shore. He was frankly told that neglect was the serious charge he must face. In other words, his real duty consisted not in rescuing the fool-hardy who had gone out beyond their depth, but his duty at all times was to prevent bathers from going beyond their strength, and in this he had failed. In this story is to be found the philosophy of the real teacher. The teacher plays the unique part of the person who prevents the child becoming a derelict-adult and unless we are willing to meet whatever expense is essential for the maintenance of a suitable democratic scheme of education, we must continue to permit those children reach adult life spiritually, morally, and economically unfit to participate in society.

The material in this bulletin is an attempt to express the fundamental principles on which teacher education programs must be developed.

This bulletin is an effort to crystallize in a brief space some trenchant observations on the underlying philosophy in its relationship to a teacher education program. The bulletin has been prepared by Dr. Henry Klonower, Director, Teacher Education and Certification, with the assistance of Dr. Harry L. Kriner and Dr. C. O. Williams, Assistant Director Teacher Education and Certification.

LESTER K. ADE

Superintendent of Public Instruction

April, 1939

CONTENTS

Page

FOREWORD 3

The Education of Teachers on the Basis of a Sound Philosophy 3

I. THE PHILOSOPHY OF A GOOD TEACHER 7

II. THE PHILOSOPHY OF A TEACHER EDUCATION PROGRAM 10

A. Common Strands of Philosophy 10

B. The Complete Personality 10

C. Individual and Social Satisfaction 11

D. Ministrations to Needs 11

E. A Process of Growth 12

F. Self-Expression and Culture 12

G. The Best Possible Living 13

H. Human Happiness 13

I. Self-Purposing, Planning, Acting 15

J. Physical, Mental, and Moral Growth 15

III. THE ART OF LIVING 17

A. A Definition of Education 17

B. Recognizing the Level of Children's Knowledge and Experience 17

C. The Tools for Accomplishing the Objective 17

D. Highest Citizenship 18

E. A Life of Usefulness 18

F. Continuous Adjustment 19

IV. THE GENERAL WELFARE 20

A. Meeting Life Situations 20

B. The Door of Opportunity Kept Open 20

C. Formal Education and Those Who Plan It 20

D. The Application of the Philosophy of Teacher Education 20

A Working Philosophy in the Field of Teacher Education

I. THE PHILOSOPHY OF A GOOD TEACHER

Planning a teacher education program can never be a hit-and-miss procedure. Well designed observations, carefully considered lines of action, and some knowledge of the sources at hand to realize a program, are essential to intelligent planning. College buildings, curriculums, laboratory facilities, and texts are all essential, but these in themselves can never bring about the objectives of a teacher education program. An underlying philosophy will determine the results of any such program. To believe that a worthwhile program can function without a sound philosophy is short-sighted. There must be a firm belief in the social aims of education. This belief must be fortified by a sound philosophy of teacher education. Curricula and equipment find probing ground in this belief and philosophy.

The good teacher is a product of a teacher education program with a sound philosophy. The good teacher is essential in a worthwhile schooling situation. To know the earmarks of a good teacher provides an adequate measure of the worthwhileness of a sound philosophy of teacher education. If such a philosophy results in the education of good teachers and good teachers find their way into the schools of America, democracy is safe.

If common agreement on a number of characteristics of a good teacher can be secured, then the relation of an underlying philosophy in a teacher education program can be studied objectively. The only criterion in appraising the qualities of the good teacher is the influence exerted on the learners and ultimately on the improvement of society, What the teacher is—what he says, thinks, and does—stimulates and guides students toward desirable experiences. Such stimulation, when wholesome, becomes a vital factor in social progress and places the teacher in an important role in building a better social order.

The good teacher does more than transmit the heritage of the race to a new generation. He sifts information, evaluates factual materials, analyzes the relationships among historical and current factors, and from these processes creates new meanings in the experiences of students. His rich and many-sided personality, inspired by an appreciation of eternal social values, stimulates all under his charge to aspire toward the large and more abundant life.

Culture

The good teacher possesses a rich culture. This culture is vitally important in the teacher's professional make-up because of the direct influence of his manner of life upon students. Through his deep knowledge in the humanities, his polite learning, and his sensitiveness to the fine arts, the mental and spiritual life of youth is kindled and fed.

The culture of the good teacher is born of knowledge and wide experiences in living. The possession of such culture on the part of the teacher increases the effectiveness of the teaching art.

The acquisition of culture in the good teacher is an adventure in excellence. Culture is an attitude of mind, a capacity to enjoy the beautiful, and an understanding of truth. It frees the teacher from prejudices associated with family, class, race, or party. It opens the way for a clear understanding of nature and the development of a sanctuary of the mind which holds sacred the elements of truth. These are among the highest qualities of the good teacher.

Human Relations

The good teacher is mature in his human relations. His participation in professional and community affairs is both active and wholesome. With patrons he is understanding and sympathetic; with his superiors he is cooperative; with his colleagues he is friendly and ethical, and with his pupils he is impartial, just, and professional. Secure in these wholesome relationships, the good teacher is self-possessed and elicits the best reactions from his pupils.

The good teacher avoids a life too academic. He knows a great deal and cares sincerely about the troubles of the world. He eagerly wrestles with realities and hesitates not a moment to fight his own battles. He claims his right, accepts his responsibility as a citizen, and draws together the school with the society of which it is a part. Thus, the teacher exercises a maximum of influence on the course of human events.

Professional Scholarships

The good teacher possesses an effective professional scholarship. He not only knows the significance of the materials which information can supply, but he also knows the deeper significance of the manipulation of these materials which only the mind can perform. He is conversant with a wide field of materials of instruction. He is familiar not only with those materials relating to his field of practice, but with generous margins of knowledge on all sides of his chosen activity.

Professional Techniques

The good teacher is highly skilled in professional techniques. He is in truth an educational statesman. With him teaching is a high profession. He realizes that the greatest benefits to society are derived only through the highest development of the individual. He strives to understand the minds that are to be taught and adapts his skills and techniques to meet individual needs and interests.

The good teacher is creative. He derives enjoyment from his work and arouses a similar reaction from his students. Thus, the classroom becomes a productive unit in which the learners develop desirable outcomes under the stimulation and sympathetic direction of the teacher. The activities of the classroom under the good teacher are creative and purposeful.

Philosophy of Life

We began with culture and shall end with philosophy. The good teacher possesses a wholesome and constructive philosophy of life. The dominant note in this philosophy is the desire to promote human welfare. The good teacher's philosophy is an integration of the essential elements of his professional and private life. It purports to understand the social objectiveness of modern education. It likewise discerns the needs of contemporary society and holds the courage to take action on them.

The philosophy of the ideal teacher is of his own creation, it is a part of him. It changes as he grows and as society evolves. Accordingly, the good teacher is eager for research. He is constantly restating his philosophy in terms of revised concepts, reorganized procedure, and the redefined position of education in the social scheme.

Characteristic of the philosophy of the modern ideal teacher are the emphasis on creative effort, the integration of learning activities, the conception of living as education, and the positive reaction between environment and the learner. The good teacher's philosophy connotes a continuous regeneration of society in terms of new needs and interests, a freeing of creative capacity to attain the new social goals, and the remaking of the individual through his own experiences. This philosophy transcends any semblance of provincialism, for the good teacher is free from partisanship, possesses broad sympathies, and enjoys a world outlook.

II. THE PHILOSOPHY OF A TEACHER EDUCATION PROGRAM

Philosophy has frequently been defined as "history in motion." But such a definition would merely picture the external manifestations of a surging current of human endeavor. The mainsprings of this endeavor is the essential consideration of many movements. A program of teacher education must have its objectives clearly defined and these objectives must develop from an urgent need which can be justified by a sound educational philosophy. This philosophy develops from the aims and aspirations of a people who seek self-realization, but mindful of the spirit of neighborliness that must accompany all real social problems.

A. COMMON STRANDS OF PHILOSOPHY

Underlying the program of teacher education in Pennsylvania is a sound educational philosophy. While each of the institutions engaged in the program formulates its own principles, there are common strands of philosophy running through each program. Individual growth of students in relation to the broader social group is given major emphasis. The acceptance of the theory that the State has a primary responsibility to make available for all boys and girls in a democracy an opportunity for an education is universal. The inculcation of necessary skills, attitudes, appreciations, and ideals by means of a widespread participation in real life situations and innumerable educational activities is meaningful in the teacher education program. The significant fact is the recognition of a conscious and purposeful philosophy which sustains every activity in the field of teacher education, whether it be found in the smallest institution or the largest university.

B. THE COMPLETE PERSONALITY

The acquisition of knowledge, habits and skills, attitudes, ideals and appreciations, and many-sided interests are commonly considered the outcomes of learning. All should bear fruit in the development of worthy individual and group conduct. The goal of education is the development of "that type of person who is able and disposed to think and decide for himself, think freely without fear or prejudice, decide unselfishly, preferring the social good to any merely private good or gain." Such a goal values personality. The school is a place which provides for children and youth such activities and experiences as they may have in life outside of school. The facts and materials the child needs in order to participate in these experiences or activities are the content of the curriculum. The children learn these because they need them as a means to this end. The interpretation of educational materials suggests that they are a by-product of doing.

The teacher education institutions reflect this point of view. The laboratory demonstration school and the cooperative student teaching opportunities provide the personalities. The experiences and activities which the curriculums prescribe are applied in these supervised situations.

C. INDIVIDUAL AND SOCIAL SATISFACTION

The purpose of the school is to prepare a cultured, refined society in which both labor and leisure are employed constructively for individual satisfaction and for the social good. The school should, therefore, plan its activities to harmonize with the nature and needs of the learner at every level of growth and development to the end that the learner may, with zest and interest, attain to his maximum possibilities as an individual, physically, intellectually, socially, vocationally, and morally.

It is thus the business of the Commonwealth to provide for its citizens the opportunity for continuous growth from childhood to old age, to safeguard the quality of this growth by guaranteeing competency in the teaching staff and freedom in the teaching of truth.

The teacher education institutions provide the necessary elasticity that students may engage in the maximum amount of research work. Not only is the library the source of much needed materials, but also the surrounding communities are explored with the thought of determining the stimuli of social action.

D. MINISTRATION TO NEEDS

Every community is a complicated social grouping covering an impressively differentiated physical terrain, and with a population representing every ethnic classification. This population is engaged in a mighty spread of diversified occupations in agriculture, manufacturing, mining, commercial, and professional enterprise. It is also composed of large groups of people who are conscious of being bound together by ties of race or religion, or by severe social and industrial limitations.

An adequate philosophy of education for such a state must be predicated upon the specific needs of all these groups in their contrasting environments, allegiances, and necessities. It must be a philosophy of adaptation and accommodation, so that each individual of every group shall have the opportunity to learn to become and to do that which in his own community insures his maximum personal development and, by that token, his best service to society.

This philosophy carries with it the conception of dynamic curriculums, adaptive, rich in content and activity, and constantly growing and changing without changing social order. And the outcome is ever to be a citizen competent and reasonably contented in himself, wrought into creative harmony with his immediate environment, and qualified by culture and service to be a citizen of the world.

Curriculums are constantly in the process of revision. Fundamentally, their essence are retained, but the adaptation is to meet newer demands or to attack similar problems from different angles.

E. A PROCESS OF GROWTH

In its broadest sense, a philosophy of education is a philosophy of the goals and processes of complete human development. In a restricted sense, it applies to the goals toward which the school attempts to guide the growth of the individual, and the processes by which this growth takes place.

Education is a general term applied to the influence of the environment in its broadest and most inclusive sense on the growth and development of an individual. Whatever produces a permanent change in the individual apart from normal maturation may be considered an educational influence. Thus conceived, the process of education begins at birth and ends at death.

The purposes of the school call for redefinition. This will be best accomplished, perhaps, by a statement of a few fundamental principles to which the school will wish to conform.

1. Education must be an active dynamic process.
2. Education must be concerned with reality.
3. Education must be considered as growth.
4. Education must be democratic.
5. Education must be oriented in the present as well as in the future.

In its broadest sense, a philosophy of teacher education is a philosophy of the goals and processes of complete human development. The problems of the school call for redefinition in terms of immediate and future social aims. The shadows change, but the substance remains the same. The state is made for man and not man for the state. The teacher must be so educated that in his contacts with developing man, the welfare of the group must be harmonized with the fullest development of the individual. The elements of the curriculum are mere tools to bring about this socially desirable result.

In this development, education must everlastingly remain an active dynamic process; therefore, it must concern itself with reality. When the process is viewed as a growing entity with all the earmarks of a cooperative and coordinated enterprise, there is every likelihood that fruitful results will follow.

F. SELF EXPRESSION AND CULTURE

The schools exist for the children and for society. Their aim is the development of individual excellence for social usefulness. The child has a right to the best the state can give him. Society has a right to the cooperation of ripening youth in achieving our common aims; namely, orderly freedom for socially wholesome self-expression; creation and conservation of an abundance of economic goods; and the cultural and spiritual advancement of humanity.

Character comes first and so the teacher education program emphasizes the individual as self-controlled and self-directing. Since all experience educates, whether in or out of school, the teacher must learn to choose the desirable and repel the undesirable and then transmit

to the children this discriminating sense of judgment. The school exists for the children and for society. Its aim is, therefore, excellence and social usefulness.

Whether it be in the biological laboratory or on the athletic field, the instructor in the teacher education institutions uses the educative process to develop with this philosophy in mind; the activities of the curriculum are a means to an end.

G. THE BEST POSSIBLE LIVING

A democracy signifies a form of government not only of and by the people, but also for the welfare and development of its people. Hence its philosophy of education should formulate provisions whereby each child, according to his capacity, and regardless of his social and economic status, or his residence, may attain the best possible living for himself as an individual and as a contributing member of a progressive society.

This "best possible living" comprises health of body and mind, tolerance and cooperation in ethical and religious relationships, happiness and efficiency in home life, and adaptability and efficiency in our constantly changing vocational, recreational, and civic activities.

Environment influences thinking and indelibly impresses character. The matter of providing homelike facilities where prospective teachers may live in good taste under wise and capable deans and advisers means a finer influence upon the lives of the boys and girls whom they will later teach. The amenities, as expressed in furnishings, decorations, sanitary and safety provisions, table manners, social intercourse, should be fundamental equipment for an educated person and particularly for a teacher. The students who live in the dormitories of a teacher education institution through four years of college life leave the institution with a desire for better living and this desire for better living is transmitted to the children whom they teach.

H. HUMAN HAPPINESS

The fundamental purpose of education is to increase human happiness. All humanity has a right to this happiness regardless of inheritance or habitat. Social interdependence increasingly encompasses all nations and all peoples. Education should promote more effective cooperation and a deeper understanding among individuals, groups, communities, and nations. Education should encourage free communication of experience and thought between social groups.

The curriculum deals with the avenues of human happiness. Included among these are health, freedom from accident and catastrophe, mental stability, and emotional balance, vocational adjustment, esthetic appreciation, religious freedom, democratic government, recreational opportunity, some freedom from toil, congenial home life, just distribution of social production, self-respect, moral stability, affection of friends, protection by society in the effort to live a good life, freedom to discover and to believe in verifiable truth, and the opportunity for social communication.

The curriculum must be dynamic. There will be continual revision. Teachers and employes in other fields must be free to assert their true opinions, lest the democracy become an oligarchy. Social orders, and especially democracies, emerge from the interplay of social forces. The curriculum should be determined democratically by these forces and may be used by society to correct its obvious errors and shortcomings. The teachers, however, must not take upon themselves alone the creation of a new social order lest it be oligarchic in conception.

Since educational growth is emergent, the school must be a place where complete living may be practiced. It is not a place where the child is isolated from real life for the purpose of developing special functions. The activity school should predominate until such a time as the child is sufficiently mature to integrate his school experiences with the wholeness of his living.

Child purposing is highly essential in any learning process. The implications for the curriculum are obvious. All learning is reaction and subsequent change. Therefore, directed education of emotional response, including esthetic appreciation, becomes a major responsibility of the school comparable to intellectual development.

We learn *how* to do by doing, but we also learn *what* to do by thinking. An activity curriculum must provide rich opportunity for thinking.

In teacher education institutions, ample provision is made for the activities that permit self-expression. Swimming pools, gymnasiums, and auditoriums provide the laboratory opportunities for the interplay of social forces.

In the new education program, a swimming pool is just another type of public school classroom. Teachers receive instruction in health and physical education. Many secondary schools provide swimming pools for their pupils. Every college and certainly every teachers college should be equipped with a swimming pool where water confidence can be acquired and where this important branch of health education can be experienced and learned. The old idea that a swimming pool is simply a place where one jumps in to "cool off" is no longer accepted. The swimming pool is a classroom and is essential to the development of healthy, normal boys and girls.

This is equally true of gymnasiums. With the increasing concentration of population in urban areas, the open country has ceased to be the children's playground. This population movement has likewise made it necessary for the modern teacher to direct and supervise play to a degree undreamed of by the teacher of forty years ago. Gymnasiums, therefore, become laboratories with equipment equal in importance to classrooms and libraries. They represent another type of classroom where fundamental habits of health are taught in a concrete way. Ideals of "fair play," "team work," "cooperative endeavor" are established through competitive games. In the gymnasium students have the opportunity of testing their own strength and skill under the watchful and careful eye of a competent instructor. Teachers

must know the significance of the social disciplines and cooperative efforts that can be taught successfully in the gymnasiums, or "health and physical education laboratories," as they are known in the new education program.

Auditoriums were formerly used once a week to hold "morning exercises." The teacher education program in Pennsylvania now uses the auditorium as a larger classroom. Prospective teachers receive education in public speaking, orchestra membership, dramatic production, debating, choral singing, and a wide variety of activities which require the use of such a building.

I. SELF-PURPOSING, PLANNING, ACTING

Subtle evidences of the democratic conception and practices of education point to the need for conditions conducive to individual development and adequate responsibility for its use. This suggests individual purposing, planning, acting, judging, and generalization.

The curriculum should present the opportunity to solve problems related to actual living. Hence, it should be based upon activities rather than readymade materials and should be continually remolded. This should not ignore the inclusion of the transmission of our social heritage.

The learning procedures and the nature of the curriculum call for integration; an altered attitude toward texts, recitations, the world out of doors, the library, shops, the laboratory, and in addition, a range of experience and an expression concerning the various institutions of society as they concern the individual and the group. Appropriate appraisal may not be ignored.

The citizens in a democratic society are served by public education and pay the costs by taxation. Consequently, teacher education institutions must develop in the prospective teacher a knowledge of the different units that make up a public school system—the elementary school, the junior high school, the secondary school, the junior college, the college. The place of each unit in the whole system and the contribution which every unit must make to the realization of the whole program must be indelibly impressed on the teacher. Only in terms of the need for an appropriate program of public relations and the constant adaptation of the school to the needs of society can the whole process be maintained as dynamic.

J. PHYSICAL, MENTAL, AND MORAL GROWTH

Schools are organized and maintained by the fundamental law. It is generally recognized that their purpose is to stimulate each individual to grow and to continue to grow mentally, physically, morally, and emotionally to the extent of his innate potentialities.

In order that the public schools may be of the greatest possible benefit to each individual as well as to a democratic society, they should not only represent the usual practices of real life in a democracy, but they should also endeavor to originate cravings for better practices. There will be no advancement unless there is an educated

effort to promote it. The school should be placed where individuals live normally but progressively. It shall provide opportunities which will enable each individual to acquire skills, ideals, attitudes, and knowledges that he may need as a member of the fundamental institutions of our democracy.

So the doors of teacher education institutions must remain open to competent individuals. Every boy and girl has a right to demonstrate his competency to become a teacher in the public schools. If real democracy is to prevail, then the teachers in the public schools, must themselves be sympathetic with the children of all the people whether rich or poor, black or white, and of all religious faiths. It does not mean that all persons have a right to teach, but the teacher education program does contend that the teachers in the public schools must represent a cross section of the citizenship of Pennsylvania. Where a candidate for admission to a teacher education institution can demonstrate that he has the requisite character and intelligence necessary for teaching young children and the ability to learn, then such a candidate must find the way open to become a teacher in a public school.

III. THE ART OF LIVING

The statement is again emphasized that education in the widest sense means the whole development of personality. Its aim is the mastery of the art of living.

A. A DEFINITION OF EDUCATION

> *EDUCATION* is the development of the individual human being which results from his activity in and his reaction upon the natural and social environments, and which, by giving meaning to experience, progressively increases his power to direct subsequent experience.

True education, therefore, means life, and has as many and varied aspects as life. Development of personality results from the interplay of heredity and environment.

Effective democratic social living requires that each individual participate in the benefits and responsibilities of life, bounded only by his ability and the like activity of others. Man, in contrast with animals, can delay reactions until he can review in recollection and foresight probable consequences, and deliberately choose his course in light of consequences. Hence, to be a person is to be responsible. The socially-minded person will act in harmony with the needs and strivings of others.

B. RECOGNIZING THE LEVEL OF CHILDREN'S KNOWLEDGE AND EXPERIENCE

The particular function of the public school is the preparation and implementing of all children for taking as effective a part as possible in the social order. In a democracy, this means an early stimulation and advancement of the individual in acquiring democratic ways of living and thinking. The test of democracy is the extent that its fundamental philosophy and practice can be made the philosophy and practice of the school, *on the level of the growing child's knowledge and experience.* This is genuine modern education. In this way the public school may become the most powerful factor in the progressive amelioration of society.

C. THE TOOLS FOR ACCOMPLISHING THE OBJECTIVE

The demonstration laboratory school represents for the teacher, as does the hospital experience for the prospective physician, a place where all that has been learned in the college classroom is translated into a practical experience. It is obvious that this experience must be of the best if the young teachers who yearly join the ranks of the teaching profession are to provide any forward movement in the profession of education. Naturally, these demonstration laboratory

schools must provide facilities for children at all age levels in order that child life in all its phases may be studied and the differentiated curriculums of the colleges adequately served. The erection of these modern laboratory demonstration schools is evidence of faith in the steady growth of the public school education to a final and more effective adjustment to the needs of childhood and youth.

D. HIGHEST CITIZENSHIP

The chief objective in education in a democracy such as ours must always be the development of the highest type of citizenship attainable. This will demand constant vigilance on the part of the schools even in communities and sections where the people are highly homogeneous. Our institutional and economic life is so sympathetic to popular attitude and insight that care must always be taken to maintain American ideals clear cut in the minds of our people. This becomes a doubly complicated problem in states where the population is made up of varied racial and national strains. The schools of the state must accept this complexity of citizenship as a responsibility and should appreciate it as an opportunity.

The administration of the public schools must never be so complex that the philosophy remains hidden. There must be a minimum of overlapping so that equable educational opportunities shall be provided for all children and that general and specific education be available to all according to their capacities and aptitudes. This will include the care and education of delinquents so far as practicable, the furthering of the intellectual growth of adults, as well as the instruction of normal children. It is assumed that education is primarily a state function to be supported by taxes equitably adjusted, mandatory in essential requirements, but permitting local autonomy wherever the state's demands have been met.

The gap that has persisted between lay interests and public school interests has been bridged. The juvenile court, the Boys' and Girls' Scouts, the service groups, affiliated organizations, all contribute in the development of proper attitudes with prospective teachers. Teacher education institutions provide an opportunity for the participation in lay organizations similar to those which the teachers experience when they enter a community for their first teaching position.

E. A LIFE OF USEFULNESS

Education is the process by which the individual prepares himself under guidance for a life of service to others and of satisfaction to himself. A reasonable balance between these two desirable goals must be maintained. Too much emphasis upon self-satisfaction leads to selfishness and to a callous disregard for the welfare of others. Magnification of the service motif, on the other hand, tends to subordinate the individual to the community and to the state and ultimately to turn human beings into robots.

Education in America assumes that the freedom of the individual for self-development is complementary to the highest development of society and that society profits most when the individual is free to

pursue his own worthy ends. The American educational ideal thus becomes the process by which the individual is lead to develop his native capacities so that he will find adequate satisfaction in a life of usefulness without the loss of personal integrity.

The entire program of co-curriculuar activities in institutions of higher learning where teacher education programs are offered is an effort to develop the fullness and richness of the prospective teacher. Each student is required to participate in such a co-curricular activity, but the choice of the activity is a free one and is selected that it may best serve in the development of the student's interest, but at the same time, illustrate the significant philosophy.

F. CONTINUOUS ADJUSTMENT FOR A CHANGING ENVIRONMENT

In a democracy, the welfare of the state demands that every individual be given an education proportionate to his ability and interests. To insure this, the state must assume full responsibility for the wise selection and adequate preparation of its teachers.

Education results from an individual's contacts with various agencies and institutions. However, the school, as a selected agent of society, should provide consciously, the most favorable conditions for developing the whole personality of the individual. The school should acquaint the individual with the social world and the physical universe of which he is a part; develop in him the ability to make continuous adjustments to his changing environments, and create in him a sense of individual responsibility for bringing about social progress.

The curriculum represents the opportunity for experiencing the best from the world's heritage, selected in relation to the problems of contemporary life. Hence, the initiative for the learning activity should arise from a situation in the individual's environment. Learning best takes place when the learner identifies himself actively with the situation.

But to make the continuous adjustment to his changing environment, the prospective teacher must know his environment. The more progressive teacher education institutions provide field trips. Teachers visit the country whose language they teach in the public schools. In this way, the aims and aspirations of the people are learned at first hand and a more interpretative knowledge of the language is acquired. Historic places are visited by groups of prospective teachers as one of the activities of the meaningful curriculum. Teachers see, for the first time, the places concerning which the facts of the curriculum are taught to the children. In school administration, tax problems are developed from first hand observation of the social conditions which go to make up the taxing units.

The philosophy of teacher education accelerates the interest on and beyond the four walls of the classroom and brings these very same interests back to the classroom for the purpose of careful study and analysis.

IV. THE GENERAL WELFARE

A. MEETING LIFE SITUATIONS

Education should work toward the development of a wholesome, happy, useful individual, one who is able to contribute to his own welfare and that of others, through doing well some work needed by the world and suited to his abilities. The educated person should be able to meet life situations capably, to choose wisely and discriminatingly, and to live effectively both for himself and for others now and in future years. Education should help to develop in him the type of citizenship—local, state, national, world-wide—that regards responsibility to government and community on as high a moral level as responsibility in more personal relationships. It should develop in the individual the ability to think independently yet cooperatively in working toward a society that will try to secure wholesome, happy living for all people regardless of racial, residential, religious, or other differences.

B. THE DOOR OF OPPORTUNITY KEPT OPEN

The belief that only those should go to college who are mentally superior, vitally interested, and capably fitted for advanced study is giving way to an increasing belief that we should have different types of schools and colleges, and sufficient differentiation within the schools to accommodate individual, occupational, and locational differences. If economic and work situations continue to be such that youth cannot take an active and responsible part in these activities of his community until he is older, serious thought must be given to making his extended period of dependence more helpful to his preparation for living. Any renewal or reconstruction of educational policies beyond the elementary level must seriously consider this need.

C. FORMAL EDUCATION AND THOSE WHO PLAN IT

Since formal education must be determined to a large extent by the people for whom it is planned, it is important that laymen seriously study educational problems so that they may give intelligent financial and moral support to educational programs demanded by our needs, and that they see that the effectiveness of educational enterprises is not hampered by selfish financial or political interests.

D. THE APPLICATION OF THE PHILOSOPHY OF TEACHER EDUCATION

So, a working philosophy in its relation to a teacher education program, keeps constantly in the foreground the development of the whole of society in terms of the units that go to make it up. Opportunity must be made available, but competence is essential. The denial of the opportunity is justifiable, but only on demonstrated evidence that those who desire to become teachers have neither the personality nor the intellectual capacity to render full and effective service in the public schools.